

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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connected with the paper, must be addressed to the
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COMMUNICATIONS.

Sermons for the Family. No. 21. On Death.

"It is appointed unto men once to die." Heb.
ix. 27. "So death passed upon all men for that
all have sinned." Rom. v. 12.

"Life is the time to serve the Lord," but death
is the end of time for us, and the period at which
we must meet him.

Death is the end of mortal being; a ceasing to
be in the world; a cessation from the pleasures
and pains peculiar to this life. As it is pleasant
to live, so it is dreadful to die. All must die, for
all have sinned. For in Adam all die. No sta-
tion is so high, none so low, as to procure exemp-
tion from death. Let us notice the change that
death produces. It removes us from further pre-
paration to leave all behind, or enjoy what is be-
fore. For life, repentance is preached to us—
Christ crucified is set before us—Faith is required
and life and salvation offered. But death ends in
a moment all these privileges. Sabbaths return
not to the lifeless form. Sun and moon, day and
night return no more. Here end our labors
and sympathies with our kindred. In death,

Though laid side by side,
There none have saluted, and none have replied."

More important still; at death the soul is intro-
duced into new regions, into the presence of God,
there to give account for the deeds done in the
body. Important thought! Eternity, with all
its realities, breaks in upon the immortal mind.
The unrenewed soul, with fear and astonishment,
meets the piercing eye of a jealous God. How
the soul will shrink when the sinner beholds the
glorious Lord, whose words, Sabbaths, and warn-
ings have been despised. But to the Christian,
death is the gate of endless joys. The reconciled
soul ascends to dwell with angels and
ever—more blessed still, with the Lord, our king
and redeemer. Enoch was translated without
seeing death, and Elijah was carried up into heav-
en. But we must all die, or be "changed in a
moment, in the twinkling of an eye." Friends
and kindred die, and the mourners go about the
streets. Have not our acquaintances, and even
dear kindred died? We too must die! Let us
improve this solemn consideration by preparing
to meet our God. For when we are absent from
the body, we are present with the Lord, either to
rejoice in him forever, or "hear our doom and
sink to hell." To be prepared, we must repent
and be converted. We must be dead indeed to
sin, but alive to God through Jesus Christ, our
Lord. He rose from the dead, having overcome
the power of death. Glorious and mighty con-
queror. He does not call his people to go where
he has not been. If we have been planted to-
gether in the likeness of his death, we shall be
also in the likeness of his resurrection. So let
us live the life of the righteous, that we may die
in the Lord and our end be peace; that we may
say "Into thy hands I commit my spirit."

The boat of life is nearing shore,
The storms and billows almost o'er,
And soon eternity
With scenes of grief or scenes of woe,
Will seize us where our spirits go,
And must forever be.

Death is commissioned to surprise
The race of man, with tearful eyes,
And drag them to the tomb,
The rich and great, and poor and small,
Alike obedient to his call,
Must listen to their doom.

As fishes taken in the net,
Or birds ensnared by cruel fate,
Man cannot know his time,
As flies the transient shooting star,
Or darts the arrow from afar,
Men perish in their prime.

O Lord, we fade like grass away,
Each moment hasten to decay,
Now let thy mercy spare,
We own thy dreadful sentence just,
That we must mingle in the dust;
O help us to prepare.

Illinois.

The following letter addressed to the Corres-
ponding Secretary of the American Baptist Home
Mission Society, was received some days since,
and is now published not only to give information
of ministerial destitution in some portions of the
west, but also to show the character and labors
of one of our missionaries. Similar letters, or
extracts, from other missionaries, will be given
hereafter, as they have heretofore been pub-
lished, in order that our friends may know the men
and something of their labors, for whose support
they are contributing their money. H**.

SALEM, Ill. June 2, 1840.

DEAR BROTHER—Your communication, in-
forming me that the Executive Committee had
appointed me to continue twelve months longer in
the field of labor, found me actively contending
for the faith "once delivered." I have sacrific-
ed every thing that I possessed of a pecuniary
nature, to the welfare of Christ's kingdom in this
part of his moral vineyard, and am now devoting
myself, with the exception of such a part of time
as is indispensable to sustain my family, wholly
to the great business of the gospel ministry.

I am compelled to take charge of a school part
of my time, in the village in which I live, and
notwithstanding, preach three times a week;
take care of two Bible classes, a Sunday school,
and deliver occasional lectures on various topics,
such for instance as temperance, the influence of
the bible upon the world, missionary operations,
&c.

I delivered a series of lectures in this town
some weeks ago, from "Ye shall be witnesses un-
to me, both in Jerusalem, and in Judea, and in
Samaria, and unto the utmost parts of the earth;"
from which all the prominent doctrines of the
Bible, together with the peculiar Baptist denomi-
national views, and in relation to the benevolent
movements of the day, were developed and de-
fended.

Since then I have been solicited, and am now
prepared to deliver a series of lectures in the
same way, embracing the same doctrines, to be
delivered some two weeks from this, to a congre-
gation some eight miles from this town. From
the first of March to this day, I have preached
thirty times, delivered several lectures, as before
written, rode probably seventy-five miles. Were
it not for my confinement in the school room, I
should visit all the south part of Illinois occasion-
ally.

There are numerous calls for preaching and
ministerial labor in this region. There is no other
Baptist preacher in this county besides myself,
that is, with whom we are in fellowship. Here
is a whole county of four or five thousand inhabi-
tants, and but one Baptist preacher. East and
south of us are several counties, many thousands
strong, with, to the best of my knowledge, not a
Baptist preacher of intelligence.

Such have been, and are now, my pecuniary
circumstances, that I had, previous to receiving
your communication, determined to remove into
some of the southern states, and have been much
impressed in relation to Texas. I feel, however,
the way opened here for this year—we need your
prayers. W. F. BOYKIN.

REV. BENJ. W. HILL, Sec. &c.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.

Burmah.

LETTER FROM MR. KINCAID, DATED RANGOON,
NOV. 24, 1839.

Reasons for visiting Rangoon—Reception by the
Viceroy—His character and the causes of his
favor to the missionaries.

As there has been little missionary labor per-
formed in Burmah Proper for a long time, you will
be happy to learn that Mr. Abbott and I have
come round to Rangoon on the express invitation
of the viceroy, and have been received by him
and other local officers in the most kind and ur-
bane manner. For some months past, we have
been determined on re-entering Burmah at the
close of the monsoons, unless hostilities should
actually commence. The disposition of the new
king and court, however, has been such, that it
has appeared extremely doubtful whether we
should be allowed to prosecute our work in a
manner satisfactory to ourselves, or beneficial to
the natives. Yet, as there are between three
and four hundred converts left as sheep without
a shepherd, besides many believers, and heathen
inquiring what they shall do to be saved, nothing
short of actual hostilities between the English
and Burmans seemed to be a sufficient reason for
further delay—at least an effort should be made.
Just at this time, when our minds were oppressed
with no little anxiety on the subject of our future
course, the urgent, and in some respects the ex-
traordinary invitation of the governor reached us.
We regarded it as an interposition of Divine
Providence in favor of his persecuted people,
and as a manifest token of his approbation upon
our entering that great field, to publish again the
word of God.

We took passage in the Ayrshire, and on the
4th inst. anchored before the city. Our arrival
was immediately made known to the governor,
who expressed a wish to see us as soon as con-
venient; but it being near evening we called on
Capt. McLeod, the English resident, visited the
old mission house, and returned to sleep on board
the ship. The day following we visited his ex-
cellency, who received us in the most bland and
courteous manner. I had known him in Ava—
had been with him in the prisons when crowded
with state prisoners—had seen him one of the
most active and energetic in the king's court,
when the government was being reformed, but
had received a most unfavorable impression of his
disposition and moral feelings. He has a bold,
independent mind, with a quick apprehension; is
energetic, yet unpolished in his manners, and
savage in his temper.

He treated us as old friends; enquired after
our families, and expressed much pleasure in
seeing us in Rangoon. He inquired with appar-
ent anxiety, why we had not brought our fami-
lies with us; but when I informed him that they
would soon follow, and that it was our most ar-
dent desire to remain in the dominion of his ma-
jesty, if permitted to prosecute our appropriate
work, he replied that "he should do every thing
in his power to render our situation comfortable—
that he would not allow of any annoyance—
that it was unbecoming and disgraceful, after the
American teachers had resided so long in Bur-
mah, that they should be under the necessity of
remaining in Maulmain." This, and much more to
the same import, he said in the kindest and most
unostentatious manner. We cannot doubt his
sincerity in desiring us to remain in Rangoon.
He wishes as far as possible to allay the agitated
feelings of the public, and he is well aware that
nothing will contribute more directly to promote
his object than to see the American teachers, as
formerly, engaged in their appropriate work.
This is an undesigned tribute of respect to the
gospel of our Divine Redeemer, for we cannot
doubt that this man, or almost any other native,
would turn the whole weight of his authority
against us, if at any time such a course would

promote his individual interest. Self-interest is
the highest motive which ever presents itself to
the mind of a heathen, and when this is at stake,
the ties of relationship, the charities of life, and
the rights of men, are sacrificed without hesita-
tion, and apparently without remorse. It is con-
soling, however, to reflect on that divine wisdom
which superintends the affairs of this world, and
so controls the actions of men, that even "the
wrath of man shall be made to praise God."

Effects of the forbearance of the English—Old
acquaintances—The Church at Rangoon—In-
teresting village—State of things at Ava.

The almost unexampled forbearance of the
English government towards the Burman court,
instead of conciliating their friendship, has only
rendered them more insolent; and it is to be
feared, has given the Burmans such an unwar-
ranted confidence in their dignity and power as
will render unavailing all future efforts to secure
an amicable settlement of existing difficulties.
War, however, may be avoided for some months,
perhaps for years, and in the mean time we must
preach the gospel to all within our reach, and
strengthen and build up in the most holy faith the
newly formed churches. Our expectations of
being immediately useful here, are not sanguine.
The feverish state of society, the fickle jealousy
of the men in power, and the watchful jealousy
of the new court, are so many serious obstacles
in our way. The recent outbreak in China,
which resulted in driving all the English from
Canton, and the offer of five hundred dollars for
every Englishman's head, contributes its full
share to keep alive a haughty and unyielding
spirit in the Burman court. But the most high
God will overrule all these events for the promo-
tion of his glory, and the universal spread of the
gospel of peace.

During the twenty days we have been here, I
have had repeated opportunities, both in public
and private, for conversing with the governor.
Our conversation has been mostly on religion,
and sometimes in the presence of thirty or forty
persons, officers and common people. Wherever
we go, the people appear glad to see us, and wish
to know if we are going to remain. I have spent
a few mornings in distributing tracts and convers-
ing with groups of people, while sitting in the
verandah of some house. Many of them are old
acquaintances, and persons who have heard much
of the gospel.

On several occasions, I have visited large
boats from the towns above. In some of them,
found persons who had seen me, and heard more
or less of Christ, and manifested considerable
interest to hear again about this new religion.
In the midst of idolaters, it is cheering to find
such cases—to see persons who recollect you,
and who, years ago, and hundreds of miles dis-
tant, listened to the gospel, and still remember
what they heard. It gives one such confidence
in the power of truth, that it is not in vain to
preach the gospel. We are encouraged to sow
our seed in the morning, and in the evening to
withhold not our hand.

I have not yet mentioned the church here.—
Soon after our arrival several of the disciples
called, and among them the native pastor, Ko
Thah-n. Hardly a day has passed, but some of
the members have been at the house, and alto-
gether eleven of the Burman converts have
attended worship. These are all who remain in
the town and immediate neighborhood, except
three females, two of whom are very infirm, and
the other extremely ill. Most of them appear
well, while of two or three I stand in doubt. On
the first Sabbath I had nine at worship, and the
next Sabbath twenty-one. Mung Uet Nee, an
estimable Christian, who lives in a village five
miles from the town, says that a number of the
people in his village have the scriptures and read
them, and do not hesitate to speak openly in favor
of these books. He thinks more than one half of
the village believe they contain the true religion,
and some of them in secret, to his knowledge,
pray to the living God. I know of three such
villages between this and Ava, and scores of
people in Ava, who thus believe.

Since the return of Mung Na Gau and Tha
Oung, I have not heard from the church in Ava.
They cannot send letters without great danger.
I have great confidence in the stability of their
faith and Christian character. There is no place
on earth where I should go so cheerfully as to
Ava, if there was the most distant prospect that
anything could be done in publishing the gospel.
No Burman would dare come to my house, or
even speak to me in the streets, such is the watch-
fulness and jealousy of the present court. This
state of things cannot always last.

Visits from the Karens—Native assistants—Their
labors and zeal.

The Karen Christians are coming in almost
daily; often seven or eight together; and they
would come by twentys if we had not sent them
word that it would be imprudent, and exposing
themselves unnecessarily to fines and imprison-
ment; perhaps to long servitude, and possibly to
death. Some who had been bound with cords,
and cruelly beaten till nearly senseless, for
preaching Christ and the resurrection, came to
see us. Often when we returned from a walk in
the evening, from some part of the town or
suburbs, we found four or five, or seven or eight
in our room, nearly worn out with their long
march through the heat of the sun. Still they
would sit up till after midnight, asking questions
about Christian doctrines and duties, and having
difficult passages of scripture explained; and
even at that time of night, it was not easy to get
away to sleep, they were so eager to have every
thing obscure made plain. Some of these are
assistants, who have from twenty to sixty fami-
lies each under their care. They are pastors as
well as preachers; each one in his own parish
visiting from house to house, reading the scrip-
tures and praying with the sick, conducting public
worship on the Sabbath, preaching to the uncon-
verted, and performing the rite of marriage ac-
cording to the Christian usage. They also pre-

side in the respective churches under their care.
They are not ordained, and therefore do not
administer baptism and the Lord's supper. They
are indeed God's "anointed ones," and we have
no doubt but in time they will become efficient
pastors and evangelists. It would be imprudent
now to entrust them with power to baptize and
admit persons to church membership. They
must have more instruction in the "mysteries of
the kingdom," more experience, and more knowl-
edge of character, or there would be danger of
their filling up the church with mere nominal
Christians. Two of the young men who were in
irons and stocks last year, are now sitting near
me, reading the New Testament. Both of them
are fine, active young men.

The assistant who has been laboring in the
vicinity of Bassein, where the celebrated young
chief resides, has just arrived in Rangoon. The
work of divine grace in that region is wonderful.
The house of the young chief is thronged much
of the time by Karens who come to hear the gos-
pel and learn to read. In that district between 2
and 300 are waiting for baptism. Such is the
power of the gospel among that people. We
have examined six or seven native assistants, and
given them all the instruction so short a time
could allow. Our prayers go with them in their
blest labors. They have the highest wisdom;
that is, wisdom in winning souls to Christ. Their
purpose and feelings are exclusive. One settled
design appears to engross all their thoughts and
wishes. Persecution does not dishearten them;
fines and imprisonment do not terrify them. The
spread of the gospel, and the salvation of their
countrymen, is the all-engrossing subject by day
and by night.

News has just come down from Ava, giving us
to understand that the viceroy is in disgrace at
court, and is to be superseded by another officer.
There is much to encourage me in the hope that
good may be done in distributing books as well as
preaching among the people.

Influence of Tracts.

TRACTS AMONG LUMBERMEN.

Col N—, of N. Y. says, Tracts have been
greatly blessed among lumbermen in the State of
Maine. Mr. G—, a Baptist brother of C—,
supplied a camp of lumbermen with tracts; and
to a teamster, whom he knew to be intemperate
and very profane, he gave the *Swearer's Prayer*.
The next Sabbath the teamster began to fret at
the zeal of Christians in distributing tracts, when
his comrades rallied him, saying it would not hurt
him—he had better read it. He read it, and was
deeply affected. In the night he would get up,
as if to go out and feed his cattle, but his real
object was to get alone and pray. When the
company left the camp, and came to a public
house where they could get liquor, he went alone
and prayed the Lord to strengthen him to resist
the temptation; and so when they arrived at an-
other tavern. He has now joined the church, and
is evidently a converted man.

FRAGMENT OF A TRACT PASTED INTO THE BIBLE.

A gentleman from the West stated to the
Treasurer of the New York Female Tract So-
ciety, that seeing a piece of a tract pasted into
a family Bible, he learned that about ten years
before, the father, mother, and a young lady,
being on a journey stopped; and on returning to
the wagon, the gentleman observed a piece of
paper lying in the bottom of the wagon. He
took it up, read it, and was so deeply impressed
by the truths it contained, that upon the inquiry
of his wife, "what is that?" he could make no
reply, but handed it to her. She read, and was
affected in the same manner, and handed it to the
young lady seated behind, who, without any re-
mark from either of the party, was convicted of
sin. The result was, that this fragment of a
tract was the instrument, in the hands of God,
of bringing these three persons to the knowledge
of the truth. It was fastened on the inside cov-
er of the Bible, as the owner observed the tract came
next to the Bible in his estimation.

"MY SPIRIT SHALL NOT ALWAYS STRIVE."

Mr. H— B—, of G—, states, that he
was religiously educated and admitted to the
Lord's table, but with no sense of the necessity
of the conversion of his heart to God. A few
months since, on returning from a public religious
meeting in Buffalo, where he thought the ap-
parently serious impressions in individuals were but
imposture, the tract visitor presented him the
tract, "*My Spirit shall not always strive.*" The
impression made on his mind was overwhelming,
and a voice, as if immediately from God, said,
"Thou art the man." For two days he was
almost in absolute despair, when he found that joy
and peace in believing, which earth cannot give
nor take away. He begs all tract visitors to
persevere, and parents especially to teach their
children that true religion is that of the heart,
and not merely outward profession.

TRACT IN THE SOLE OF A SHOE.

Mr. Ricks, Secretary of the London Tract
Society, at a meeting in Leeds, quoted the saying
of a clergyman, "I love tracts because they go
into the odd places of society; and related the
fact, that a shoemaker, mending a shoe on the
Sabbath, as he took off the sole, discovered a
fragment of the tract, *Remember the Sabbath day
and keep it holy*, placed there to thicken the sole,
and render "the shoe more saleable." He has
never done one stitch of work since on the Sab-
bath, and is bringing up his family in the fear of
the Lord.

THE TRACT AND THE JUG.

A writer in the Christian Index, Georgia, states
that a brother, calling at a blacksmith's shop,
discovered a jug containing ardent spirits, and
put a tract in the handle. The blacksmith re-
turned, resorted to the jug, commenced reading—
dashed the tract upon the ground and trampled
on it—conscience awoke—he took it up—read,
wept, read again—and now the despised family is
respected—the disconsolate wife is filled with
joy; and peace, love and happiness reign where
sorrow made her home. What has done this?
A tract that cost one-fourth of a cent.

Mine and Thine.

"Mine and thine," said a heathen philosopher,
"is the cause of all strife." I say, on the other
hand, that mine and thine, on the principles of
the gospel, putteth an end to strife.

Is God displeased with me on account of my
sins, and ready to summon me to judgment? I
approach him in the name of another, and receive
pardon and grace. Blessed Jesus, my sins are
thine. Thou hast taken them to thyself, that
they may be washed away in thy blood. Thy
righteousness is my righteousness, that I may be
accepted in thee. What, therefore, can justice
find in me? Can it find sin? It can find none;
all my sins are laid on Jesus. "Himself took
our infirmities, and bare our sickness." Matt. viii.
17. Can it find righteousness? That I possess
in Christ. "In the Lord have I righteousness
and strength." Isaiah, xlv. 24.

Is Satan enraged against me? Thine and
mine must divide us from each other. "Thine,"
I say to him, "is hell; mine is heaven. Keep
thine own, leave to me mine, and then shall we
both have our own."

Does death threaten me? I fear him not, but
say to him, "Let us make an exchange; give me
that which is thine, and take mine. I will give
you my sorrows, give me your joys."

With you, also, my brother, will I not contend.
We are brethren; let us be of one mind. Thine
and mine shall adjust every difference. You are
as rich as I; I am as rich as you. God is thine;
he is mine also—he is thy Father and my Father.
Jesus is mine; he is thine also—my Brother and
thy Brother. Heaven is mine; it is thine also—
thine inheritance and my inheritance.

Do I possess wealth, honor, and worldly esti-
mation, let it not disturb you. They are neither
mine nor thine. God gives them to whom he
will. I possess as though I possessed not. To-
day they are mine, to-morrow thine. You may
perhaps have to-morrow what I have to-day.
You may be to-morrow what I am to-day. Have
you little, and I much? No more belongs to me
of my abundance, than to you of your poverty.
Let us be one; thou mine, I thine; one heart
and one soul.—Muller.

The late Mark Wilks.

It was in the Tabernacle of Norwich, then the
property of Lady Huntingdon, that the late Rev.
Mark Wilks began his ministerial course in that
city. He had been previously an itinerant among
the villagers of Warwickshire, and a curious ac-
count is given of his first appearance in Norwich
Tabernacle. His long hair fell carelessly upon
his shoulders; his slender person and ruddy coun-
tenance gave him an appearance of youth beyond
what he possessed, and impressed upon him the
character of a stripling. The whole of his de-
meanor was illuminated by the fire of affectionate
zeal, and by an earnestness which gave proof,
that "he was honest in the sacred cause." In
his prayer there was nothing to excite the pecu-
liar attention, or to elevate the expectation of
his audience; but his text, the striking and em-
phatic tone in which he repeated it, and the man-
ner of introducing his sermon, effectually ensured
him the undivided and untiring attention of his
hearers. He read his text—"There is a lad
here, with five barley loaves, and two small fish-
es." A long pause ensued; then in his own pecu-
liar manner he repeated—"A lad here: well,
better is truth from a mouth of a lad, than error
from that of a man." He again repeated, "A
lad here—and this lad does not come empty hand-
ed: five barley loaves and two fishes; if it is
coarse fare, at least it is wholesome." This is a
slight specimen of the manner in which he intro-
duced his subject and himself to the notice of his
new congregation, and in which he seemed to
assert, through the simile of the loaves and fishes,
the quality of talent to which he made preten-
sions. The object of his discourse, however, was
not himself; he exhibited the value of the gos-
pel, in language and with a manner so impressive
and solemn, as to rivet the attention of his hear-
ers, and seemed to cast over every countenance a
shade of deep reflection and solemn feeling.

The Redeemer's Tears.

All the tears which Jesus shed on earth were
tears of compassion. Those he wept over Jeru-
salem were, perhaps, the most tender and most
numerous. There was much pathos in the trans-
action at the tomb of Lazarus. But that was
the grave of a friend, and he was surrounded by
those whose tears were yet freely flowing for
their recent loss. He gazed upon a rebellious
and guilty city, thronged with his bitterest en-
emies, who thirsted for his blood. He foresaw the
sufferings he was about to endure without her
gates. These, however, elicited no tears. He
looked farther, to the tempests of wrath which
were already gathering over her towers, and
were soon to burst in desolating judgments upon
her children. This opened the fountains of his
compassionate sorrows, and if tears alone could
have saved her, she had not perished.

And do I look back to the full accomplishment
of Jerusalem's woes, with only the common inter-
est of a student of history? Can I contemplate
the present state of her outcast and scattered fami-
lies, and withhold the tribute of a tear? Surely
the callous indifference of Christians to the con-
dition of the children of Israel has been a part
of the curse denounced upon unhappy Zion. Nor
has it been less than a partial curse to ourselves.
"I will bless them that bless thee, and curse him
that curseth thee."

O Saviour! let one of those tears as it were,
fall upon my heart and assimilate it to the ten-
derness of thine! Then shall I look on sinners
generally, as thou dost, and my best affections
and most strenuous efforts, will be engaged to
every plan which promises well for the wide dif-
fusion of the saving benefits of thy redeeming
love. Were I more like thee, I could not pass a
day without shedding many a secret tear, with-
out pouring forth many a fervent prayer, without
using some means for the salvation of perishing
sinners.—Rev. J. East.

HARTFORD, JULY 10, 1840.

Fourth of July Celebrations.

The Sabbath School celebrations of the Fourth, in this city, were highly appropriate and interesting, and all passed off, we believe, agreeably and pleasantly to all concerned. The schools connected with the two Baptist churches united in services at the North Baptist meeting-house, at half past 10 o'clock A. M., the exercises being in the following order:

1. National Hymn.
- "We come with joy and gladness,
To breathe our songs of praise," &c.
2. Reading of the Declaration of Independence.
3. Prayer.
4. Anthem—"Lift up your stately heads."
5. Address to Teachers and Parents, by Rev. J. S. Eaton.
6. Hymn.
- "My country! 'tis of thee,
Sweet land of liberty," &c.
7. Address to Scholars, by Albert Day, Esq.
8. Prayer.
9. Hymn.
- "All hail the power of Jesus' name," &c.

At the conclusion of the services, the teachers and scholars proceeded to the grass plot in the rear of the house, which was overspread with awnings, and decorated with pines, evergreens, &c., where tables were provided with refreshments. We were not present, but the united testimony of those who participated in it, that it was altogether "a very pleasant and happy time." In the evening, the arbor was lighted up, and the members of the two congregations, including the choir, united in a social entertainment, which broke up about nine o'clock. We doubt whether the day was any where observed in a more delightful manner.

The North Congregational school had their exercises and refreshments in the basement rooms of their meeting-house, which were decorated for the occasion. The schools of the South Congregational and Methodist churches proceeded to different groves near the city, where they held their celebrations. The Fourth Congregational and Universalist Sabbath Schools made an excursion together on the railroad on Friday, in consequence of the difficulty of procuring accommodations on Saturday.

In other towns in this vicinity, as well as in various parts of the country, the day was celebrated in a similar manner. We hope that so innocent, rational, and profitable a mode of observing this anniversary, will be introduced and perpetuated in every section of our land.

Sabbath School Society of Hartford Association.

The regular quarterly meeting of this Society was held with the first Baptist church in Suffield, on the 4th inst. Although few were in attendance from abroad, yet the house was well filled, the meeting was interesting, and we trust that good was accomplished. Addresses were made to parents, children, teachers, and the audience generally, by brethren W. Reid, Cushman, Ives, and Lane, (Congregational, of West Suffield.) Prayer was offered by brethren C. Willet, of Southwick, Mass., and N. A. Reed, pastor of the church—the services being interspersed with singing by the choir.

The next meeting of the Society will be held, according to its constitution, on the evening preceding the meeting of the Hartford Baptist Association. The Association will meet with the Second Baptist Church in Suffield, on the second Wednesday in September, 1840. The Sabbath School Society, therefore, will hold its annual meeting with that church, on Tuesday evening, the 8th of September next. We trust that every Sabbath School connected with the Association will send delegates to that meeting, and also a report embracing the statistics of each school and Bible Class. We have not as yet had any thing like a general representation of the Sabbath Schools at any of our meetings; and although we believe that some good has resulted from our efforts, yet without a more general union and representation of our schools and churches, the objects of the Society cannot be accomplished.

Ordination.

At the third Baptist church in Ashford, June 25, Br. A. Ely Green was solemnly set apart to the work of the gospel ministry. The following was the order of the exercises: 1. Reading the scriptures, Br. Bela Hicks, Woodstock; 2. Introductory Prayer, Br. George Mixer, Wales, Mass.; 3. Sermon, (text, Heb. v. 4.) Br. W. Munger, Stafford; 4. Consecrating Prayer, Br. D. Munger, Stafford; 5. Charge, Br. G. Mixer; 6. Right Hand of Fellowship, Br. Amos Snell, Ashford; 7. Address to the Society, Br. B. Hicks; 8. Concluding Prayer, Br. Curtis, (Congregational,) of Union; Hymn and Benediction by the candidate.

The exercises were interspersed with singing. The day was fair, and the congregation respectable. The church and society are happily united in calling Br. Green to labor among them; and it is with ardent desires, that we hope he may be successful in preaching Christ to this people.

W. MUNGER, Clerk of Council.

Sabbath School Libraries.

We have received a communication animating upon the character and tendency of many of the books found in Sabbath School libraries. We do not insert the communication, because it seems to us not to be in exactly the right shape—nevertheless we will briefly state the substance of the writer's suggestions. He remarks that the volumes which fill many of these libraries are "religious novels." "People (he says) send their children to Sabbath Schools—and many who send are not professors of religion—and there they obtain a book from the library; and the book obtained is 'a little novel for little folks,' and well suited to make them desire a greater one when they become greater folks."

We are conscious that in many Sabbath School libraries there is a want of care and judgment in the selection of books—it is a duty which requires more prudence and discretion than is often manifested—and although there has been recently some improvement in this respect, at least some schools, yet there may be room for more. We certainly think that works of fiction, as a general thing, and especially those bearing the character of what are usually known as "novels," ought to be excluded from the libraries of Sabbath Schools, and yet they should be composed of such works as will interest the juvenile mind, or they will not be read at all. The task of selecting books for such libraries, therefore, is no very trifling matter.

As to the question which our correspondent hopes will engage the pen of some more able writer than himself, viz: "Are novels an evil?" it is a subject upon which much has been written, and upon which we believe there is little difference of opinion among thinking men, or at least among pious men, although perhaps all might not give the same answer to the query precisely in the form above stated. It may not be true that every novel, in itself considered, is an evil, but that the tendency of novel reading is decidedly injurious, there can be no question.

From the Congregational Observer.

"Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself.' Professed Disciple; were some dear friend of yours toiling and suffering from day to day under the lash of a cruel task master, and were it possible for you to obtain his release for a large sum of money, what measure of self-denial would you practice that you might soonest effect his ransom? If that beloved sufferer were your father or mother, your husband or wife, your brother or sister, your son or daughter, how much could you, how much would you deny yourself the luxuries, the comforts, or even the necessities of life, to secure a speedy release? The degree of your self-denial would be determined by the degree of your love, would it not? How much do you love Christ? How dear to your heart is his cause? Let the self-denial which you really practice for the rapid and universal extension of his kingdom answer. Within a year past, how much have you contributed to send the Gospel to the heathen? How much to supply the destitute in their own land? How much for the distribution of Bibles and Tracts? How much to sustain religion in your own town? What is the sum total?—Now, to contribute this, how much of real self-denial has it cost you? Think seriously, answer candidly.

"Then said Jesus." Yes, Disciple! He that loved thee even to death; the author of thy present joys, and of all thy hopes for eternity; Jesus, thy Saviour—every hour of whose life was a bright exhibition of this heavenly virtue; he said, 'If any man will come after me, let him deny himself.' Can the world be converted till the disciples possess, and practically exhibit this spirit of self-sacrifice, the spirit of their master?—Who believes it? Who expects it? Disciple, if the case supposed above were to become your own, how much do you think you could, and would do to rescue that suffering friend? Well, have you ever yet so far practiced self-denial as to accomplish one fourth as much for the kingdom of Christ?

Fellow Disciple, let me entreat you to "read, mark, learn, and inwardly digest" the following words of our Lord Jesus; Matt. 10, 37. "He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me." Luke ix. 23, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

The Cross.

"I know (says one) no man hath a velvet cross, but the cross is made of what God will have it; yet I dare not say, Oh that I had liberty to sell Christ's cross, lest therewith also I should sell joy, comfort, sense of love, patience, and the kind visits of a bridegroom. I have but a small experience of sufferings for Christ, but I find a young heaven, and a little paradise of glorious comforts and soul-delighting visits of Christ in suffering for him and his truth. My prison is my palace, my sorrow is full of joy; my losses are rich losses, my paineas pain, my heavy days are holy days and happy days. I may tell a new tale of Christ to my friends. Oh what owe I to the file, and to the hammer, and to the furnace of my Lord Jesus; who hath now let me see how good the wheat of Christ is, that goes through his mill and his oven, to be made bread for his own table. Grace tried is better than grace, and more than grace. It is glory in its infancy. Who knows the truth of grace without a trial? And how soon would faith freeze without a cross! Bear your cross, therefore, with joy."—Flavel.

DR. SPENCER.—Some days before his death, he gave orders that nothing, not even so much as a thread of black should be in his coffin. "For," said he, "I have been a sorrowful man these ten years, lamenting the deplorable state of Christ's church militant here on earth; but now being upon the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow left upon me, but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state to come."

A Modern Baptism.

A certain Doctor of Divinity in Princeton Theological Seminary, in common with many others of less note, has undertaken to show that the three thousand who were converted on the day of Pentecost, could not have been baptized on that day, for want of time. Therefore, although the scripture does not say they were baptized on that day, yet expressly declares they were baptized, and added to the church, he contends that they must have substituted sprinkling, or something else, in the room of baptism. We are aware that the good man has had such a mass of modern facts thrown upon him by the unmerciful Baptists, that he has been forced to creep out as he could, but at the suggestion of a correspondent, we add one more. In the Religious Herald, we find a letter over the signature of I. W. Allen, in which the writer states, that being called upon with another minister who had never performed the rite, to baptize one hundred and two persons, there were Paedobaptists present to mark the time occupied, and the result was, they were all immersed in the name of the Father, Son and Holy Ghost, in the space of sixteen minutes. The above is written for the especial benefit of those who are troubled, or kept from duty by this objection, and if such will use a little arithmetic, they will find that at the rate above, the twelve Apostles alone might have administered the rite to the three thousand in less than an hour! We confess that the showing up of such errors is a small business, but if D. D.'s will make themselves so small, we must occasionally try to adapt our arguments to their capacities.—Chr. Watchman.

MOHAMMEDAN vs. CHRISTIAN.—It is a singular fact that grog-shops and the demoralizing effects which they produce, are found only among Christian nations. They are abominated by the Mohammedans. Mr. Southgate, in his late interesting tour among the nations of the East, says, "The Mohammedan law, although it does not prevent the manufacture and use of wine and other liquors, keeps it under such restrictions as are unknown in our Christian country. You do not find in the Eastern cities, as you may in our own, a tippling shop at almost every corner. In

Constantinople, indeed, there is no deficiency of them, but even there, they are to be found only in the Christian quarters, and are only tolerated for the use of Christians, although the Mohammedans do sometimes pay them secret visits."

Again, Mr. Southgate says, "Whether tippling-shops are to be found any where in Turkey, besides Constantinople, I am unable to say. I have visited four-fifths of the cities of the Empire, and have never seen one." He adds, that in Persia they are still more rare; and why? Hear the humiliating reason—"Because the Christian population is small! He never saw or heard of more than one veritable grog-shop while he was there. For that the owner paid the enormous license of six hundred toman, or fifteen hundred dollars."

Mr. Southgate says that in the East it is rare to find a confirmed drunkard, excepting among the Christians—and among Christians, such characters are more rare than in this country. He never saw in the East, but two men overpowered by liquor and staggering through the streets. The first was an American sailor, and the other, by his language, was an American or an Englishman.

Such is the wide difference in the practices of a Mohammedan and a Christian country. In the latter, grog-shops are licensed for the public good—and the sale of poison to the wretched inebriate, is recognized as one of the civil rights of a free people—and is protected and encouraged by law.—Mer. Journal.

British and Foreign Bible Society.

The receipts of the Society for the last year amounted to one hundred and eleven thousand, four hundred and fifty pounds sterling; about five hundred and thirty-five thousand dollars, being thirty thousand dollars more than the previous year, and eighteen thousand dollars more than in any former year since its establishment. The receipts for Bibles and Testaments amounted to nearly two hundred and seventy-five thousand dollars.

The issues included 776,840 copies; being 538,409 in Britain and Ireland; and 237,901 from the foreign depots, a larger number than ever was sent out before in any one year. The Society, from its commencement, have published 12,332,741 copies of the whole Bible and the New Testament separate.

The Society having reduced the price of their Bibles for the use of schools and the poor, to thirty-six cents, and of the Testament to twelve cents, within three months, 185,218 copies had been disseminated.

Lord Bexley, the President, remarked: "In no preceding year have its funds been so liberally supported, or its distributions been equally extensive. A grievous and lamentable scarcity of the Bible in Britain was the immediate occasion of the formation of a Bible Society. All the endeavors which have been made in late years, have not removed it. In the last year, the Society has been called upon for a very expensive effort to apply a remedy. But in other nominal Christian lands, where the general circulation of the sacred Scriptures is not checked by authority, the want is far greater; and there is the vast proportion of the globe still remaining under the influence of Mohammedan prejudice and heathen darkness."

New Hampshire Anniversaries.

Several anniversary meetings connected with our denomination were held at Sanbornton, N. H., during the last week in June. The meetings were those of the N. H. Pastoral Association, Baptist Anti-Slavery Society, and N. H. & Foreign Bible Society. The Register speaks of them all as having been very interesting, but few details are given, except of the Bible Society, which we copy.

N. H. AND FOREIGN BIBLE SOCIETY.—Thursday, at 10 o'clock, the Bible Society held its annual meeting. The President being absent, Bro. G. Williams was called to the chair, and Br. A. M. Swain appointed Secretary, pro tem.

The throne of grace was addressed by Br. Sperry. The report of the Treasurer was read, by which it appeared that \$553 87 had been received the last year, and paid over to the parent Society. The acceptance of the report was moved by Br. Clark, of New York, and seconded by Br. Mattison.

The Chairman remarked that on looking over the Treasurer's Report he found that the Dublin Association, although the smallest in numbers, had contributed a larger sum than any other, which he hoped would stimulate the rest to do full their part.

Br. Briery, of Vermont, offered the following resolution.

Resolved, That as our denomination have alone adopted a principle of interpretation which will secure a pure and exact translation of the sacred scripture, into the languages of the nations of the earth, we are bound by the Word and Providence of God, to contribute to the utmost extent of our ability, to give the word of life to every family, kindred and tongue.

Bro. Worth moved the adoption of the resolution, and said he wished to make a speech, and more especially to address the ladies. He was happy to say that he had just received thirty dollars from the ladies in New London to make one of their number a Life Member of the American and Foreign Bible Society. This was an example, he hoped would be followed by others; "this," he said, "is my speech."

The following was offered by Br. J. N. Brown, and its adoption moved by Br. Joy.

Resolved, That the success which has attended the operations of the Society thus far, should awaken our heartiest gratitude to God, and should be responded to as a token of his approbation of the distinctive principles which called into existence our organization.

Br. Foss presented the following, and Br. Cook moved its adoption.

Resolved, That we hail with heartfelt gratitude and joyfulness the formation of a Bible Society by our English brethren upon the same principle of translation, adopted by the American and Foreign Bible Society.

Spirited and highly interesting remarks were made during the consideration of the foregoing resolutions, after which they were unanimously adopted.

A subscription paper was then circulated, and our friends in Sanbornton manifested a truly liberal spirit in heartily co-operating with their brethren, to send the Bible, wholly and fully

translated, to the destitute millions on the earth. The whole amount substituted, we are unable to give.

Officers elected for the ensuing year. Br. Ira Person, President. E. B. Cummings, Vice President. Eli B. Smith, A. M. Swain, Reuben Sawyer, Samuel Cooke, Mark Carpenter, J. Newton Brown, Managers. D. D. Pratt, Secretary. I. Colby, Concord, Treasurer.

Brethren Smith, Cummings, Williams, Pratt, Carpenter and Brown were appointed Delegates to the next annual meeting of the Parent Society. Br. Joy offered the closing prayer.

From the N. Y. Baptist Register.

Letter from Br. Alfred Bennett.

CANAL BOAT "OCEAN." }
near Massillon, Ohio, June 13, 1840. }

BR. BEEBE.—After an absence of near ten months from the society of my dear family and friends in the State of New York, the prospect of visiting them again, animates my spirit, as we slowly journey on toward the "Erie Sea."

The boat is preferred to the coach, on account of the badness of the roads. We have a very pleasant company on board, of some twelve or fifteen persons, among whom are Rev. Dr. Bolles, of Boston, and Rev. H. Malcom, of Poughkeepsie, N. Y. They attended the meeting of Western Baptists, at Louisville, last week.

The "Western Convention" embraced more talent this year, we believe, than ever assembled in it before. The general benevolent objects and societies of the time were represented in it, except the American Baptist Home Mission Society. The want of representation from that Society was regarded as a serious failure by its friends.

Rev. Mr. Malcom has accepted the presidency of Georgetown College, Kentucky, and expects to enter on the duties of his office next fall. Dr. Bolles returns much satisfied with his visit among the brethren of the west, and still more deeply affected with the goodness of God enjoyed during his journeyings. Gratitude, deep, heartfelt gratitude, is due to God from me, for all his mercy enjoyed during the dangers passed by land and water since leaving home, but more, much more, for blessing the labors of my hands, in promoting the spirit, and in gathering the fruits of benevolence, to further the spread of the gospel.

The whole amount actually received by me for foreign missions in the valley of the west, since September last, is \$3268 53; from the different States as follows: Michigan \$106 49; Missouri \$10; Indiana \$228 55; Illinois \$239 12; Tennessee \$240 21; Kentucky \$1782 16; Ohio \$662. It should be remembered that the time of the agent was more expended in Kentucky than in the other States.

The above amount collected in the Western States, where a few years ago, nothing was given for foreign missions, and where strong prejudices existed, and at this time amid pecuniary embarrassments unprecedented in former years, speaks well for the increase of that spirit of liberality and religion, which under God, will fill the world with the knowledge of the Lord.

"Having many things to write unto you, I would not write with paper and ink, but I trust I shall shortly come unto you and speak face to face, that our joy may be full. Peace be to thee. Our friends (on board) salute thee."

In the bonds of the gospel, as ever, yours to serve.

ALFRED BENNETT.

From the Advocate and Baptist.

BR. RICKER.—Permit me, through your paper, to inform the friends of Zion of the constitution of a Baptist church in Jonesborough, Me. This town has long been destitute of the public means of grace, and but few of its inhabitants were humble devoted followers of the Lamb. But a brighter day has now dawned upon them. They have during the last part of the winter, and the spring, enjoyed the labors of Rev. Mr. Caruthers and Br. E. Nugent, which have been much blessed in advancing the cause of truth. In one part of the town, where Br. N. has labored a few weeks, nearly all above fourteen years of age, have become hopefully pious. There being no Baptist church in the town, it was thought best by the brethren to call a Council for the purpose of organizing one. The Council met on the 23d of May, being composed of brethren from the 1st and 2nd Baptist churches in Addison and Machias Port.

After having examined the candidates, we repaired to the water, where 23 converts signified their death to sin, and their desire henceforth to "walk in newness of life," by being buried with their great Redeemer beneath the yielding wave.—These, with two others were then organized into a church, and received the hand of fellowship by Rev. J. Billings, of Addison. The day was pleasant, and the season deeply interesting to many present. Three have since joined them by letter, five were baptized the 1st Sabbath in the present month, and 13 on Tuesday following, making their present number 46. The greatest blessing that we can ask upon this infant church is, that she may ever exemplify the religion of Jesus Christ by holy and godly lives, and that down to the latest generation, she may be like a "city set upon a hill, whose light cannot be hid."

Then will her gates be thronged with joyful converts, and her gifts and graces greatly increased, then will God be round about her as a "wall of fire," and a glory in her midst, and no weapon that can be formed against her can prosper, for nothing can be a better safeguard to a church than practical godliness, and nothing will more effectually shield her against the attacks of her enemies.

ISAAC BOYNTON, JR.

Addison, June 17, 1840.

PORTLAND.—Since our last notice of the revival in this city, seven have been baptized by Br. Champlin, pastor of the First church.

From the Religious Herald.

PILGRIM'S REST, Va., June 23, 1840.
BR. SANDS.—I take great pleasure in informing you that the Lord is reviving his work in the Fork church, Fluvanna county, again. On the second Sunday in the present month was the time appointed to preach a sermon in relation to brother Goodell's death—there was an immense concourse of people collected on the occasion.—Three Baptist ministers were present beside myself. At the request of the church, I delivered a discourse founded on the 6th, 7th, and 8th verses of the 4th chapter of 2d Timothy; but before we met at the meeting-house in the morning, we assembled at a place where there was much water, and administered the solemn ordinance of baptism to 23 persons. On yesterday, I immersed 3 more, and there is a great number inquiring what they must do to be saved. Br. Goodell's death was the exciting cause. One of the young men I baptized yesterday, dated his impressions to the dying words and looks of that man of God.

The church where br. Goodell breathed his last, unanimously passed a resolution on Saturday, to erect a slab with a suitable inscription on it over his grave, that the brother, relation, or friend, who may travel the road can call and distinguish where his remains sleep.

Yours in Christ,
P. P. SMITH.

From Zion's Watch-Tower.

BR. WARREN.—The Lord is still blessing his dear people in Nunda. Last Lord's day, three willing converts were "buried with Christ by baptism into his death." Making 14 times that we have been permitted, since the 2d of February, to go to the "river side, where prayer was wont to be made," and the number since that time baptized, 170. May these precious converts, with all the dear people of God, be kept until the day of Jesus Christ, and be "presented faultless before the throne of his glory with exceeding joy."

Your affectionate brother,
ABRAHAM ENNIS.
Nunda Valley, N. Y. June 9, 1840.

POST MILLS, VT.—Rev. Joshua Clement, now laboring in this place, in a letter to the editor of the N. H. Baptist Register, says: "We have received twenty-two to the church, one from the Congregational church, and three from the Methodist."

PLEASANT VIEW, KY.—According to the Banner and Pioneer, twenty-eight united with the church in this place, on the first Sabbath in June.

Hampden County Bible Society.

The Hampden County Bible Society held its third anniversary in Springfield, Mass., on Wednesday, 24th ult. The sermon was preached by Bro. Alvan Bennett, from Is. xxxii. 8—"But the liberal deviseth liberal things, and by liberal things shall he stand." The following are the officers for the ensuing year:—

Rev. H. D. Doolittle, President.
Bro. Alonzo Lamb, Bro. J. S. Knowles, Vice Presidents.

Rev. J. W. Eaton, Secretary.
Bro. A. B. Whitman, Treasurer.

Executive Committee—Rev. Silas Root, Rev. John Higby, Rev. R. F. Ellis, Rev. W. A. Smith, Dea. Perez Hitchcock, Bro. Luther Cutler.

The following resolution, accompanied by several addresses, was unanimously adopted:

"Whereas, in the providence of God a large portion of the inhabitants of the world are made dependent upon the Baptist denomination for a supply of the Holy Scriptures purely and entirely translated, therefore,

Resolved, That we heartily approve of the formation, character, objects, and claims of the American and Foreign Bible Society, and hereby recommend it to the fervent, humble prayers, and liberal patronage of the denomination, not only within the bounds of this Commonwealth, but throughout the Union."

The next anniversary is to be held with the Baptist church, Chicopee Falls. Br. Warren is to preach the sermon, in case of failure Br. Eaton is appointed his substitute. J. W. E.

THE CHRISTIAN'S HOME.—The earth never was designed for the Christian's home. It is a field in which he is sent to labor. Here he spends the heat of the day, and he cannot find his home, until the evening comes and his work is ended. If this earth had been destined for the Christian's home, it would have been made a very different place. Would it have been filled with so many snares and miseries? It would have been rendered a peaceful, quiet, holy habitation. But now God has prepared for him a better habitation, where nothing shall ever enter to disturb his rest, and where he shall feel himself for ever at home. The Christian only sojourns here like a way-faring man to lodge for a night, but heaven is his home, where he has an eternity to spend. Eternity! eternity!! O, the boundless thought! How can we settle down in the dust as though we were always to continue here? How can we feel otherwise than as strangers and pilgrims on the earth?—Griffin.

From the remains of Rev. John Brown.

Any thing that I know about religion is this—that I have found weakness and wickedness about myself, and grace and mercy, and loveliness about Jesus.

I have been looking at him these many years, and never could find a fault in him but what was of my own making; though he has seen ten thousand faults in me. Many a comely person I have seen, but none so comely as Christ: many a kind friend I have had, but none like Christ, in loving kindness and tender mercies.

I am sure a poor worthless wretch he hath had of me; but a precious, superlative precious Christ I have had in him.

How amazing that a rich descendant of hell should get such a Christ!

If you or I get a crumb from the Master's table, what a wonder of sovereign mercy it is!

Compare your mercies, your visits, not with the wishes of your soul, but with the deserts of your sin.

Though we should get but one smile of His countenance in a whole year, what a mercy to those who deserve all the year throughout to be tormented in the lowest hell.

No doubt I have met with trials as well as others, yet so kind hath God been to me, that I think, if God were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed,—except I wish I had less sin.

Though I have not been left to commit gross crimes, yet He and I know the outrageous wickedness of my heart.

I have served many masters, but none so kind as Christ.

I am sure Christ may say of me, "These sixty years this wretch hath grieved me."

The Jews.

We were much interested on Sunday and Wednesday evenings of the present week, at the North Baptist church, in hearing some statements from Br. Matthew Burke, a converted Jew, in reference to the condition and prospects of the "remnant of Israel." The object of Br. B. is to arouse the churches to more interest and action in behalf of this scattered and blinded people. In listening to his description of the manner in which the Jews are brought up from infancy, with the strong prejudices which they must necessarily imbibe, strengthened as they are by the species of nominal Christianity which most of them witness, all our wonder at their hostility to the religion of Jesus vanishes, and it is impossible to harbor any other feelings than those of pity and sympathy. Yet they are not inaccessible—the providence of God seems to be throwing open the door for the preaching of the gospel among them, and the church is loudly called upon for prayer and effort in their behalf. Multitudes of them have been thrown directly in our midst by emigration. Br. Burke stated one fact which to us was new; viz. that there are at this moment, more Jews in the city of New York, than in the whole of Palestine. No class of men could possibly make such powerful and efficient missionaries abroad, as the Jews, if converted to Christianity. It is not true, as Br. B. intimated, that Christians are looking too much for restorations and millenniums, for "the times and seasons," instead of preaching the gospel to the dispersed Israelites? Our duty is to labor for their restoration to the truth—and especially, let us not forget to pray for them.

UNION OF PAPERS.—The New Haven Record has been united with the Connecticut Observer, of this city, and the paper is now published simultaneously at Hartford and New Haven, under the title of the "Congregational Observer."

The Watch-Tower and Baptist Vindicator, a monthly paper published during the past year by Rev. E. Galusha, at Perry, N. Y., having completed the year, is discontinued, at least for the present.

BAPTIST LIBRARY.—The second number of this work is received, containing the remainder of Wendell's General View of Baptism, Wilson's Scripture Manual, Biographical Sketch of John Asplund, and several interesting anecdotes.

Br. JOSEPH B. BROWN was ordained as pastor of the Baptist church in Londonderry, R. I. on the 24th ult. Sermon by Rev. J. Dowling, of Providence.

The public recognition of Br. D. C. Haynes as pastor of the First Baptist church in Middletown, will take place on Wednesday next. See the notice in another column.

For the Christian Secretary.

SUNDAY SCHOOL FOURTH OF JULY CELEBRATION.

The day of the memorable fourth instant, was replete with pure and rational enjoyment, to the Sunday-school of the Baptist church and society of Essex. As the day called to mind the sanctuary struggle of the heroic worthies of 1776, the managers of the school thought that Christians, participating in the blessings which they instrumentally wrought, ought religiously to call to mind the memory of their fathers, the goodness of the Lord in achieving the independence of their country, and consecrate the day to the Governor of the Nations as a free will offering. Accordingly, at an early hour, the school convened at the conference room of the church. After singing, and prayer by the pastor, the marshal pronounced the order of the arrangements for the day. After which, the Sunday-school, teachers, and about one hundred scholars, headed by the minister, and J. H. HAYNES, Esq., our representative, proceeded, with banners flying, through the main street of the borough, to the wharf, where we embarked in a schooner, courteously tendered for the occasion, by Capt. J. Post. Under the command of her estimable captain, she sweetly glided through the crystal waters,

"With the steady fleetness
Of the arrowy bird above."

We proceeded to the camp-ground at Saybrook, where we anchored our tender, and from thence, sailed forth upon the magnificent ocean, the theatre of stormy winds and tempests. In our descent to the egress of the beautiful Connecticut, we passed innumerable pleasure boats, the two lighters at the bar, the light houses, the ruins of the fort, and the tomb of Lady Fenwick, over which the storms and tempests of nearly two hundred years have passed. "She sleeps alone, far from the land of her fathers, at the noise of the sounding surge." Her tomb is seen by the mariner as she passes by on the dark rolling wave." On our return to the camp-ground, we disembarked in the tender, under the splendor of a brilliant noon-day sun. As our feet touched the pebbly strand, which skirts the tall and beautiful grove, we heard the sweetest carolling of the winged songsters, and felt such a mingled sensation of sublimity, awe, and deep adoration, as transported us, in thought, into the regions of interminable glory. Not a voice—not a sound disturbed the scene, but the distant music of the hand on ship-board. O, there is nothing in the visible heavens or earth, which does not address itself to our senses, to our reason, and to all our faculties, and loudly proclaim the wisdom, and wonderful beneficence of the Creator!

But a few minutes had elapsed, after our arrival on shore, when upon the green sward under the leafy branches of the tufted grove, overshadowing an area of some eight or ten rods, the industrious and careful Marthas of the company had thrown their snow-white table cloths, and upon which were spread a profusion of viands and fruits, which could have regaled even the most fastidious appetite. After petitioning the Throne for a blessing, the teachers, with sundry visitors, and many children, sat down together, and partook largely of the repast which a gracious Providence had so very bountifully provided.

After dinner, at the sound of the bugle, we re-assembled, when the following verses were sung:

"The Prince of salvation in triumph is riding,
And glory attends him along his bright way;
The news of his grace on the breezes are gliding,
And nations are owning his sway."

Ride on in thy greatness, thou conquering Saviour;
Let thousands of thousands submit to thy reign;
Acknowledge thy goodness, entreat for thy favor,
And follow thy glorious train.

Then loud shall ascend from each sanctified nation,
The voice of thanksgiving, the chorus of praise;
And heaven shall re-echo the song of salvation,
In rich and melodious lays."

After prayer, an Oration was delivered by Rev. W. G. Miller, pastor of the church. Many citizens, in pleasure boats, came down to the camp-ground, and laid too in the offing, and listened to the strains of the speaker's voice as they were wafted clear and far off upon the breeze. At the close of the oration, the band played:

"My country 'tis of thee,
Sweet land of Liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrim's pride—
From every mountain side,
Let freedom ring," &c.

The company then embarked for the Equiv. With a gentle and favorable wind, and amid the sweetest strains of music, we returned home. On landing, the teachers, the children, and others in procession, proceeded, headed by the band, to the square, in front of the Union House, where they were briefly addressed by the pastor, and dismissed. Thus closed one of the most rational and happy anniversaries of our national independence, which we ever witnessed. The very elements of Nature and Providence seem to have conspired together to assist in the varied enjoyments of the day. Every incident was pleasing, and served to call up the delicious memories of the past. The services of the day were conducted with propriety, decency, and good order, affording no cause for the least feeling of sadness and regret.

July 6th, 1840.

ESSEX.

History of Baptism.

The Board of the American Baptist Publication and Sunday School Society, have purchased the copyright of the above work, from Elder I. T. Hinton, and will put the volume to press in a few days.

All the arrangements respecting agencies entered into by the author, will be fulfilled by the society.

Brother Hinton will spend the month of July in Philadelphia, to superintend the work in its progress through the press; he requests all communications to be addressed to him at the office of the A. B. P. and S. S. Society, 21 South Fourth-street. The agents of the society throughout the United States are requested to exert themselves immediately in obtaining subscribers, and inform the depository agent the number of copies they will require, with as little delay as possible.

The work will comprise at least 300 pages, will be bound and carefully printed, and be ready for delivery by the middle of August. By direction of the Board,
B. R. LOXLEY, Depos. Agt.,
No. 21 S. 4th street.

CONGRESS.—The Independent Treasury Bill passed the House of Representatives on Tuesday last week, by a vote of 123 to 105, and of course it has now become a law. A resolution has passed both Houses of Congress in relation to the Banks in the District of Columbia, extending their corporate existence for four years, to enable them to wind up their affairs, but for no other purpose. Both Houses have also passed a resolution to bring the session to a close on Tuesday, the 21st inst., on which day Congress will doubtless adjourn. The Vice President has left the chair of the Senate for the remainder of the session.

We this week finish the publication of the Laws passed at the last session of the legislature.

The season promises finely, and the prospect is, that we shall have another year of plenty. Let us rejoice and give thanks to Him who "crowneth the year with blessings."

From the N. Y. Commercial Advertiser, July 6.

Later from Europe.

By the packet Sheffield, from Liverpool, we have a London paper of June 4th, and Liverpool of the 5th—one day later from the former, and two from the latter, than we had by the Great Western.

There was a savage riot at Limerick, in Ireland, on the 1st of June. The people came down in immense numbers, carrying poles with leaves stuck on them, and shouting "down with the forestallers." They seized a number of carts and wagons, despoiled them of the vegetables and other provisions which they contained, and then bundled 16 of them into the river. A regiment of infantry could make no head against the rioters, and they were not dispersed until the artillery was brought to bear upon them.

The report of the death of the King of Prussia is stated by the London Times of June 4th, to have been premature. New successes were continually announced, as having attended the movements of the Queen's troops in Spain, and the war was evidently drawing to a close.

From the N. Y. Courier and Enquirer, July 6.

FIRE AND LOSS OF LIFE.—About 4 o'clock in the afternoon of Saturday, one of those abominable nuisances among fireworks, termed a serpent, was let off by a boy, in front of the store of Mr. Hyacinth Yvelin, 231 Fulton st.—It unfortunately found its way into Yvelin's store, which was filled with fireworks manufactured by Mr. Edge, for whom Mr. Yvelin was an agent. The fire from the serpent immediately communicated to those fireworks, and a terrible explosion took place, the rockets and other missiles forcing their way through the ceiling into the second story.

This is divided into three rooms, one of which was Mrs. Yvelin's bedroom, and in that she was. Two boys, one a son of Mr. Yvelin, named Frank, and another child of the same age, were in the store at the time, and ran up stairs to tell Mrs. Y. the store was on fire, and here they were when the flames had got to such a height that the return was impossible. Mr. Yvelin was outside the store when the explosion happened, and finding it impossible to ascend the stairs, hurried into an adjoining house, occupied by Mr. Osterlander, a provision dealer, from which there was a window which had been closed up by boards, communicating with the second story of Mr. Yvelin's house. This Mr. Yvelin forced open, and found in the room adjoining it the two boys, one he rescued, but not his son, and then was compelled to desist, from the progress of the fire. Mrs. Yvelin, it appears, had thrown herself upon her bed, in which her remains were found lying, scorched almost to a cinder. The floor had partly given way, and the little boy, her son, was found below—he must have fallen through.—It is most painful to reflect on such a death! The poor woman naturally threw herself on her bed, and amidst the bursting of rockets, and the whizzing of fire works, and then came the flames and smoke which ended her existence. Her remains and those of her son, inclosed in one coffin, were yesterday committed to the grave.

The building is entirely destroyed, except the walls. It contained, besides Mrs. Yvelin's stock of groceries, \$1100 in cash, \$800 of which, in specie, has been found, and it is thought that the whole will be. He was insured for \$5000.

DON'T JUMP ON A RAILROAD CAR.—On Sunday last, Wm. Waters, a native of Ireland, fell in attempting to get upon the train of burden cars, at the Worcester depot in Boston. He was so horribly crushed that he survived but a few hours. No blame attaches to any one, as the company permit no passengers to go by the freight train, and have repeatedly issued orders that no one should climb on the cars after starting.

MODE OF SITTING IN CHURCH.—In almost all Churches, it appears to be the fashion for females to occupy the inner end of the pews and for the males to sit in the end next the aisles. The times have been when such an arrangement was necessary; when, in their religious meetings, our Presbyterian forefathers were liable to rude interruption and deadly assault from persecuting foes. At present, it appears only to answer the purpose of signifying proprietorship of the pew, and, perhaps, of restraining the propensity to egress, so frequently evinced by children in Church.—And no reasonable objection can be raised against the arrangement, provided, that the females always go to Church before, or in company with the males. But, otherwise, it ought not to be adhered to.—*Christian Magazine.*

LATEST CASE OF ABSENCE OF MIND.—The residents of the Mansion House and other residents in the vicinity of Washington Square, were not a little astonished to perceive the store of one of our most eminent store dealers open, and the porter occupied very busily in setting out stoves upon the sidewalk about 6 o'clock on Sunday afternoon. On enquiring into the cause of this unusual appearance, it appeared that the porter of the store boarded in the vicinity of one of the town clocks; and after taking a long nap on Sunday afternoon, woke up, perceiving (the day being cloudy) by the clock that it was nearly six, took it for granted that it was Monday morning, and made the best of his way to the store, congratulating himself, no doubt, when he found all the other stores closed, that he had got the start of every body that morning, any how.—*Troy Whig.*

Mr. Graham having demonstrated to the satisfaction of the world, that man ought not to eat flesh, has retired from public life. Dr. Combe, of Edinburgh, having demonstrated that flesh is the best food for man, and that butchers seldom or never die with consumption, has been appointed physician to his majesty the King of the Belgians.—*N. Y. Atlas.*

BEET-BUGS.—Recent trials have established that the plant known to botanists as the *Polygonum punctatum*, commonly called *water pepper* or *smart weed*, and which may be found in great abundance along ditches, roads, lanes, and barn yards, is an effectual and certain destroyer of the beet bug. It is said to exercise the same poisonous effect on the flea. A strong decoction is made of the herb, and the places infested with the insect are carefully washed therewith. The plant may also with much advantage be strewn about the room.

Elderberry leaves laid upon the shelves of a cupboard, will also drive away roaches and ants, in a very short time.

Public Statute Laws of Connecticut.

PASSED MAY SESSION, 1840.

An Act to prevent the commission of waste in certain cases. Be it enacted by the Senate and House of Representatives in General Assembly convened, That persons having no greater interest in real estate than for years or for life, which said interest is created by the act of the party and not by the act of the law, shall have no right to commit waste upon the premises, beyond what tenants for years or life created by operation of law may do, unless expressly authorized by the contract under which such interest is created, any law or usage to the contrary notwithstanding. Provided nevertheless, that all rights now vested in any tenant, for years or for life, shall remain as if this act had not passed.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 6th, 1840. WM. W. ELLSWORTH.

An Act concerning Suits on Mortgages. Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever any real estate has been, or shall be mortgaged to secure the payment of any debt or debts, and such mortgagee or other person holding such mortgage, by assignment or otherwise, shall commence and prosecute any action of ejectment to recover the possession of such mortgaged premises, or any part thereof, either against such mortgagee or any other person or persons holding the same under him, at any time when no part of such debt or debts or interest thereon, shall be due and payable according to the tenor of such mortgage, it shall and may be lawful for the defendants in such suit, or such mortgagee, or his heirs or assigns, or any other person, whose duty it may be to pay such debt or debts, to tender the same with the interest which shall be due thereon, and the costs of such suit, to the person or persons authorized or entitled to receive the same, and such tender duly and legally made, shall be a bar to the further prosecution of such suit or action.

Sec. 2. Whenever any real estate has been or shall be mortgaged as aforesaid, and such action of ejectment shall be commenced and prosecuted when a part only of such debt or debts or the interest thereon shall be due, and payable, according to the tenor of such mortgage, it shall and may be lawful for the defendant in such suit, or the mortgagee, or his heirs or assigns, or any other person or persons, whose duty it may be to pay such debt or debts, to tender such part of the same as may be then due and payable, with the interest which shall have accrued thereon, and the costs of such suit, to the person or persons duly authorized or entitled to receive the same, and such tender duly and legally made, shall be a bar to the further prosecution of such suit.

Sec. 3. Whenever any such action of ejectment shall have been commenced, and such tender shall be made as is herein before set forth, and such mortgagee or other person or persons authorized or entitled to receive such debt or debts as aforesaid, shall refuse to receive the same so tendered, the holder of such debt or debts shall not be entitled to recover any interest thereafter accruing thereon.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 6th, 1840. WM. W. ELLSWORTH.

An Act in addition to the Act entitled "An Act for regulating Salaries and Fees."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That each justice, while necessarily attending the county or superior court, having been duly returned and empanelled in the jury, shall receive for each day's attendance at either of said courts the sum of seventy-five cents, which shall be paid by the State.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 8th, 1840. WM. W. ELLSWORTH.

An Act in addition to an Act entitled "An Act relating to Oaths."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the moderators of school society meetings, in such meetings, and the clerks of the several school societies in this State, shall be empowered to administer all the oaths required by law to be administered to school society and school district officers and to school teachers.

Sec. 2. There shall be administered to each school society clerk an oath, in the form following, to wit: You A. B. being chosen clerk of the school society, in the town of do swear, (or affirm as the case may be,) that you will faithfully execute the duties of such clerk, according to your best skill, and according to law. So help you God. And the like oath, *mutatis mutandis*, shall be administered to each school district clerk.

Sec. 3. Be it further enacted, That the moderator of each school district meeting be, and he hereby is empowered, in such meetings, to administer to the clerk of such district, the oath by law in such case provided.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 8th, 1840. WM. W. ELLSWORTH.

An Act in alteration of an Act entitled "An Act for constituting and regulating Courts, and for appointing the Justices and Places of holding the same."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the County Court within and for the County of Fairfield, shall hereafter be holden on the second Tuesday of August, at Danbury, in said County, and on the last Tuesday of December, at Fairfield, in said County; and the Superior Court within and for said County, shall hereafter be holden on the fourth Tuesday of September, at Danbury, in said County, and on the second Tuesday of February, in Fairfield, in said County, instead of the times now fixed by law; and so much of the act aforesaid as appoints the times of holding said County Court on the first Tuesday of January, and the times of holding said Superior Court on the last Tuesday of October, and on the Tuesday next following the first Monday of April, is hereby repealed.

Sec. 2. Be it further enacted, That all suits, matters and causes, now pending in, or returnable to, or which shall, at any time within the next twenty days after the rising of this Assembly, be made returnable to said County or Superior Courts as now established, shall be entered and proceeded with, at the next term of said County or Superior Courts respectively, as herein established, in the same manner as if the times of holding said Courts had not been altered.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 4th, 1840. WM. W. ELLSWORTH.

An Act in addition to an Act entitled "An Act concerning Promissory Notes and Bills of Exchange."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever any negotiable promissory note or bill of exchange shall be payable in this State, and the third day of grace on such note or bill shall fall upon a day appointed by the Governor of this State as a day of fasting or thanksgiving, then, and in such case, said promissory note or bill of exchange, shall be held to be due and payable on the next day preceding such day of fasting or thanksgiving.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 6th, 1840. WM. W. ELLSWORTH.

An Act in further addition to "An Act concerning Book Debts." [Enacted 1840.]

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the action of book debt, subject to the same regulations and restrictions as are now by law provided for such action, shall be a remedy concurrent and co-extensive with the action of general assumpsit for the use and occupation of houses, lands, tenements, or other real estate.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 4th, 1840. WM. W. ELLSWORTH.

An Act to provide for the making of Partition in certain cases.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases in which the interest of any deceased tenant com-

mon, or joint tenant in any lands or tenements, shall have been by such tenant devised, so as to vest a freehold estate or estates therein in any devisee or devisees thereof, with contingent interests by way of remainder, substitution or executory devise in any other person or persons, born or unborn, the Court of Probate at which the will of such deceased tenant, in common or joint tenancy is proved, or the Superior Court, which would have appellate jurisdiction thereof, may, on the application of the surviving co-tenant of the premises, after reasonable notice to the devisee or devisees of such freehold estate or estates in the premises, and such other notice as such Court shall prescribe, if any, appoint a suitable person or persons, not exceeding three, to make partition of the premises; and the person or persons so appointed, after being sworn to the faithful performance of the duties of their appointment, shall proceed to make partition thereof between such surviving co-tenant, and the person or persons having vested or contingent interests under such devise; and the doings of the persons so appointed, when returned to and accepted by such Superior Court, or the Court of Probate, if appointed by such Superior Court, shall be binding and conclusive, not only on such co-tenant and the persons respectively having vested freehold interests as aforesaid, but upon all other persons who may, by virtue of such devise, become entitled to any interest in such lands or tenements by way of remainder, substitution or executory devise as aforesaid, and their heirs and assigns respectively.

Sec. 2. Be it further enacted, That partition may be made in like manner, on the application of any devisee or devisees of a freehold interest or interests in the lands or tenements holden in common as aforesaid, between such co-tenant and the devisee or devisees aforesaid, and between such devisees respectively.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 6th, 1840. WM. W. ELLSWORTH.

An Act in addition to an Act entitled "An Act for the regulation of School Societies, and for the support of Schools."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever the boundary lines of any school district, which shall be within the limits of two or more school societies, shall not have been fully defined and settled, it shall be the duty of the several committees of such school societies, to designate and define such boundary line, so far as the same may be within the limits of such societies respectively.

Sec. 2. Whenever any such school district shall, at a school district meeting, duly warned and held, request any alteration to be made in the boundary line of such district, the same may be made by the school society within the limits of which such proposed alterations are included.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 8th, 1840. WM. W. ELLSWORTH.

An Act in addition to the Act entitled "An Act for the regulation of Civil Actions."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That from and after the first day of August, 1840, whenever any personal estate of a debtor is taken on warrant or execution, the officer shall advertise and post the same, with particular account thereof, on the sign post in the society where taken, to be there sold (unless some other place is designated pursuant to law,) at public vendue, at the end of twenty-one days, specifying the day of the month when the sale is to take place; and in computing the time aforesaid, the day on which the property is posted shall be included, and the day specified for the sale shall be excluded from the computation.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 8th, 1840. WM. W. ELLSWORTH.

An Act confirming the doings of the Assessors and Board of Relief in certain cases.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the several provisions of the act passed in 1835, entitled "an act in addition to an act entitled 'an act confirming and establishing the doings of assessors or assessors in certain cases,' passed in 1829, and of the act entitled 'an act to confirm the doings of the Assessors and Board of Relief,' passed in 1837, be, and the same are hereby re-enacted and extended to all cases to which the same would be applicable, if said acts were now first enacted; and in any case in which no claim which is the object of any suit or action now pending, shall be in any manner affected by the provisions of this act.

CHARLES J. M'CURDY,
Speaker of the House of Representatives.
CHARLES HAWLEY, President of the Senate.
Approved, June 4th, 1840. WM. W. ELLSWORTH.

MARRIED.

At Galway, N. Y., 18th inst., by Rev. Mr. Canada, Mr. Sanford S. Broad, of this city, to Miss Clarinda Blood.

At Lebanon, Exeter Society, 14th ult., by Rev. Lyman Strong, Mr. Lucian T. Merrill, of Coopersown, N. Y., to Miss Lydia H., daughter of Don. Eliphalet Abell.

DIED.

In this city, on Thursday last, at the residence of her brother-in-law, Dr. Sumner, Miss Anne C. Putnam, daughter of the late Col. Daniel Putnam, of Brooklyn, aged 42 years.

In this city, on Tuesday afternoon, Mrs. Jane Helen, wife of Mr. Timothy Read.

At Southington, 3d inst., Mrs. Elizabeth A. Lowrey, wife of Romeo Lowrey, Esq., aged 29.

In this town, 5th inst., after a short illness, Mr. Richard Seymour, aged 53; on the 4th inst., Harriet, daughter of Moses and Lydia Burr, aged 9 months.

At Mobile, 27th ult., Mr. Wm. Andrus, son of Mr. Nathaniel Andrus, of this city—his death was occasioned by falling from a building.

At Feeding Hills, Mass., 6th inst., Mr. James H. Gowdy, of this city.

At Newington, on the 27th ult., Miss Martha Deming, aged 55.

Died, March 2d, after a short illness, at his residence in Allegany Township, Venango County, Penn., John Tenant, in the 72d year of his age. The deceased was born in Colchester, Conn., on the 1st of May, 1768, in which place, in his 34th year, he was baptized by Eld. Samuel West, and united with the Baptist church. From the above place, with a part of his family, he removed about 14 years ago, to the place of his late residence, in Venango Co. where he immediately attached himself to the Allegany Baptist church, of which he continued an exemplary member, until it pleased the Lord to call him from the church militant to the church triumphant.

The deceased was a regular attendant on the ministrations of the word, and at all the meetings of the church; and often times has the writer, whilst looking at the head of our departed brother, reclining on the top of his staff, been reminded of the description given of the Patriarch Jacob. A large number of persons attended the funeral, who were dressed from the thirty-seventh Psalm—"Mark the perfect man," &c. by the writer, followed by the Rev. Mr. Patterson, of the Methodist church. An aged widow and several children, with other relatives, with the church, have, by this dispensation of the providence of God, been brought to mourn; but our loss is his gain.—*Bap. Register.*

Receipts for the week ending July 4.
Ireneus Atkins, 200; Isaac Bromley, 10 00; B. Remington, 100; J. Wheaton, 175; A. F. Whittemore, 600; M. & L. Deming, 175.

Installation.

Rev. D. C. Haynes will be installed as Pastor of the First Baptist church and Society in Middletown, on the 3d Wednesday (15th day) of July, Services to commence at 2 o'clock P. M.

Ministering Brethren and others in the vicinity are requested to consider this an invitation to attend. Brethren will please call at my Store upon their arrival in the City.

In behalf of the Committee of Arrangements,
E. L. H. CHAMBERLAIN.

THE Person who a long time since borrowed of the subscriber a book called "Riley's Narrative," is requested to return the same without further delay.
Hartford, June 26, 1840. B. HASTINGS.

TO CONVENTIONS, ASSOCIATIONS, AND OTHER BODIES IN OUR DENOMINATION.

The Publishing Committee of the American Baptist Publication and Sunday School Society, desirous of furnishing as great a variety of state and as correct a tabular view of the denomination, and as, in their forthcoming American Baptist Almanac and Register, would affectionately urge it upon the Secretaries and clerks, or other officers of the different public organizations, in any way connected with our denomination, to forward, as soon as convenient, a copy of their latest minutes, (if not already sent) directed to B. R. Loxley, Depository Agent, No. 21 south Fourth street, Philadelphia. The publication of the Almanac and Register has been delayed, in consequence of the imperfect data on hand, and the difficulty of procuring satisfactory and accurate information; for while we have had sent us, the official returns of many hundreds of our denominational institutions, there are still hundreds, which are of vast importance to a perfect exhibition of our numbers and influence, whose minutes have never reached us. It is for these we wait, and we hope, by all our brethren who have heretofore failed in mailing us a copy of their latest reports. G. B. Loxley,
Chairman of Publication Committee.

M. H. TRYON & CO.

DRAPERS AND TAILORS, 246 Main Street, keep constantly on hand a general assortment of Cloths, Cassimeres and Vestings, which they offer to their customers and the public in general, on as favorable terms as any establishment in the city. Those who patronize the subscribers, may depend on having their garments made in the latest style, and in a superior manner. All kinds of garments made with or without trimmings, and warranted to fit or no pay. Gentlemen residing at a distance, by leaving their measure over with the subscribers, may depend on having all their orders executed in a prompt and faithful manner, and forwarded free of expense or damage.

N. B. Particular attention paid to cutting.
July 10, 1840. 3m17

DR. G. R. PHELPS.

Compound Tomato Pills.

The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior constitution. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, constipation, &c.

The following Letters are selected from the numerous testimonials of its salutary effects:—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been

POETRY.

The Cottage Door.

BY T. K. HERVEY.

How sweet the rest that labor yields
The humble and the poor,
Where sits the patriarch of the fields
Before his cottage door!
The lark is singing in the sky,
The swallow in the eaves,
And love is beaming in each eye,
Beneath the summer leaves!

The air amid his fragrant bowers
Supplies unpurchased health,
And hearts are bounding 'mid the flowers,
More dear to him than wealth!
Peace, like the blessed sunlight, plays
Around his humble cot,
And happy nights and cheerful days
Divide his lowly lot.

And when the village Sabbath bell
Rings out upon the gale,
The father bows his head to tell
The music of its tale—
A fresher verdure seems to fill
The fair and dewy sod,
And every infant tongue is still,
To hear the Word of God!

Oh! happy hearts—to Him who stills
The ravens when they cry,
And makes the lily 'neath the hills
So glorious to the eye—
The trusting patriarch prays, to bless
His labor with increase—
Such "ways are ways of pleasantness,"
And all such "paths are peace."

MISCELLANEOUS.

"Thy Will be Done."

A Sabbath school teacher instructing his class on that petition of the Lord's prayer, "Thy will be done on earth as it is in heaven," said to them, "You have told me, dear children, what is to be done—the will of God; and where it is to be done—on earth. Now tell me, how is it to be done as it is done in heaven?"

"How do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern?" One child replied, "they do it immediately;" another said, "they do it diligently;" the third, "they do it always;" the fourth, "they do it with all their hearts;" the fifth, "they do it altogether." Here a pause ensued, and no other children appeared to have any answer; but, after some time, a little girl rose and said, "Why, sir, they do it without asking any questions."

Dear children, if your teachers tell you to do any thing for your good, do you say, why? If you say so to your best friends on earth, of course you will say so to God, and when he asks you to do his will, you will say, why? Ah! that is not doing as the angels in heaven do: for, as the dear little girl observed, they never ask questions. Then, when you are sick, don't say, why? or in trouble or affliction of any kind, don't say, why? for your heavenly Father loves you, and only seeks your good; therefore try and do his will as it is done in heaven, immediately—diligently—always—with all your hearts—together, and without asking any questions.—S. S. Gleaner.

The Wonder.

A FABLE OF KRUMMACHER.

One day in spring, Solomon, while yet a youth, sat under the palm trees in the garden of his father the king, and looked down in deep thoughtfulness. Then Nathan his preceptor came to him and said, "What are you so intently musing upon under the palms?" The youth raised his head and answered, "Nathan, I am desirous of seeing a wonder." The prophet smiled and said, "That is a desire which I also cherished in my youthful years." "And was it ever gratified?" eagerly inquired the prince. "There came to me," continued Nathan, "a man of God with a pomegranate seed in his hand, and he said, 'Mark now what will grow from this seed;' and with his finger he made an opening in the ground, and laid in the seed, and covered it. But scarcely had he taken back his hand, when the clod parted, and I saw two small blades springing up; and while I was observing them, they closed upon each other, and became a round stem covered with bark, and the stem grew to the sight both higher and thicker. Then the man of God said to me, 'Give heed;' and while I looked, seven branches shot out from the stem, like the seven arms of the golden candlestick. I was astonished; but he made a sign, and besought me to be silent and attentive; 'for behold,' said he, 'new wonders of creation will immediately appear.' Then he took water in his hand out of the brook that flowed by, and sprinkled the branches three times; and lo, the branches became completely covered with green leaves, and a cool shade overspread us, fragrant with the sweetest odors. 'Whence,' cried I, 'is there so sweet a perfume in this refreshing shade?' 'Do not you perceive,' said the man of God, 'how the purple blossoms are shooting out from the green leaves, and hanging down in richest clusters?' But before I could express my admiration a soft breeze gently waved the leaves, and scattered the blossoms around us, as when the snow flakes float upon the air to the ground. Hardly had the blossoms fallen, when the red pomegranates appeared in clusters among the leaves, like the almonds upon Aaron's rod; then the man of God left me in deep astonishment." Here Nathan ended. "And then, eagerly and hastily, Solomon inquired, 'Where is he? What is the name of this godlike man? Is he still alive?' To which Nathan answered, 'Son of David, I have only related to you a dream.' When Solomon heard these words, he was sorrowful, and said, 'How could you deceive me so?' But Nathan replied, 'I have not deceived you. Behold in your father's garden you may see all that I have told you in actual operation. Does not the same thing still take place in every pomegranate, and other trees?" "Yes," replied Solomon, "but slowly and by imperceptible gradations." "True; but is it the less a divine work because it takes place in silence, and unobserved? I should be disposed to regard it as for that very reason the more mani-

festly divine. Study nature and her works with diligence and care, and you will be led, instead of longing after the wonders of a human hand, to trace the operations of a superior power in all the objects which surround you."

Form of a Burmese Judicial Oath.

I will speak the truth. If I speak not the truth, may it be through the influence of the laws of demerit, viz passion, anger, folly, pride, false opinion, immodesty, hard-heartedness, and scepticism; so that when I and my relations are on land, land animals, as tigers, elephants, buffaloes, poisonous serpents, scorpions, &c., shall seize, crush, and bite us, so that we shall certainly die. Let the calamities occasioned by fire, water, robbers, thieves, and enemies, oppress and destroy us, till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body, and all that are without the body. May we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May we be struck with thunderbolts and lightning, and come to sudden death. In the midst of not speaking truth, may I be taken with vomiting of blood, and suddenly die before the assembled people. When I am going by water, may the aquatic genii assault me, the boat be upset, and the property lost; and when I change worlds, may I not arrive among men or nats, but suffer unmix punishment and regret, in the utmost wretchedness, among the four states of punishment, Hell, Prita, Beasts, and Athurakai.

If I speak truth, may I and my relations, through the influence of the ten laws of merit, and on account of the efficacy of truth, be freed from all calamities within and without the body; and may evils which have not yet come, be warded far away. May the ten calamities and five enemies also be kept far away. May the thunderbolts and lightning, the genii of waters, and all sea-animals, love me, that I may be safe from them. May my prosperity increase like the rising sun and the waxing moon; and may the seven possessions, the seven laws, the seven merits of the virtuous, be permanent in my person; and when I change worlds, may I not go to the four states of punishment, but attain the happiness of men and nats, and realize merit, reward, and annihilation.—Malcom.

ANECDOTE OF A PEDOBAPTIST JUDGE.—In the ecclesiastical laws of Connecticut, by which Quakers, Baptists, &c. are exempted from religious taxation, this important clause was inserted. "Provided they ordinarily attend meeting in their respective societies." A number of Baptists in Stafford had united with the Baptist church in Willington. But the distance being considerable, and the way rough, they did not meet with the church so often as they could have wished, or as the law required. The presbyterians in Stafford, to pay the expense of a new meeting-house, taxed these brethren, distrained their goods, and disposed of them at public sale. The brethren commenced an action against the distrainers for their goods, damages, &c. The affair went through two courts; in the second, the counsel for the brethren plead, that they were Baptist *sentimentally, practically and legally*. To this statement the counsel on the other side acceded, but still continued his plea against them because they did not "ordinarily" attend their own meeting. While the lawyers were disputing, the Judge, who was an Episcopalian, and not very partial to the predominant party, called the attention of the court, by inquiring how long a man, who was a Baptist *sentimentally, practically and legally*, must stay at home to become a Presbyterian? His honor's logic produced the same effect upon the whole court, as it must upon the reader; and the Baptists easily obtained the case.

Old Kingsbury was remarked for dry humor. As he passed a rye field one morning in August, he saw the *lady* of the village surveying his possessions. Says the lawyer, "what makes you carry your head stooping upon your breast, friend K.? You see me! I carry mine erect and upright." "Squire," answered Kingsbury, "look at that field of grain! The full ears hang down like mine. But the empty heads stand up like yours."

STATE OF CONNECTICUT, ss.	
Office of the Secretary of State, June 20th, 1840.	
The following extracts from the Report of the Comptroller of public accounts, exhibited to the General Assembly at their late session, comprises such parts of said report as are required by law, to be published in the several newspapers in this State, by the Secretary of State.	
ROYAL R. HINMAN, Secretary of State.	
The State of Connecticut in General Account of Receipts and Expenditures of Funds, appropriated for the current expenses of Government.	
For amount of payments from the Treasury, from 31st of March 1839, to 1st of April 1840, for current expenses of Government, under the following heads, viz:—	
Debtors and Contingent Expenses of the General Assembly,	\$17,601 38
Salaries of officers of Government,	9,004 00
Contingent Expenses of Government,	7,217 59
Judicial expenses,	27,543 60
Expense of supporting State Paupers,	1,700 00
Salary of State Prison Directors,	300 00
Advances made to Quarter Master Gen'l,	1,100 00
Committee for Geological Survey,	500 00
Public Buildings and Institutions,	9,327 31
	74,323 88
March 31, 1840.—For "Treasurer's Accounts Audited," being payments made by him from 31st March 1839, to 1st April 1840, in addition to payments made on the Comptroller's orders, viz:—	
April, 1839.—For cash refunded Phoenix Bank, for over payment on non-residents tax,	24 54
March 23, 1840.—Cash paid sundry towns their proportion "war money," received from United States,	3,993 69
March 31.—For Abatements on State Tax, on List of 1838,	5,314 85
Collecting fees and travel on do.	1,593 71
	6,908 56
March 31.—For State Tax on List of 1838, remaining unpaid from sundry towns,	1,060 17
	86,310 84
March 31, 1840.—For balance Civil List Funds, carried to new account,	18,548 76
	\$104,859 60
CR.	
April 1, 1839.—By balance in the Treasury this date, as per Comptroller's Report to General Assembly of 1839, By payments into the Treasury from 31st March 1839, to 1st April 1840, viz:—	25,165 45
From Assets of Courts.	
April 26, 1839.—By cash received of Nathaniel Goodwin, Treasurer Hartford County, for avails of County Court,	195 66
May 6.—By cash received of Philip A. Goodwin, Clerk of Hartford Superior Court, for avails of Superior Court,	78 70
May 7.—By cash received of Origen S. Seymour, Clerk Litchfield Superior Court, for avails of Court,	37 80

May 7.—By cash received of Thomas B. Osborne, Clerk Fairfield Superior Court, for avails of Court,	213 73
May 8.—By cash received of John Fiske, Clerk Middlesex Superior Court, for avails of Court,	10 54
May 8.—By cash received of James Steadman, Clerk New London Superior Court, for avails of Court,	40 90
May 9.—By cash received of James H. Holcomb, Clerk Hartford Superior Court, for avails of Court,	80 52
May 14.—By cash received of John Beach, Clerk New Haven Superior Court, for avails of Court,	251 79
	909 57

From Forfeited Bonds, &c.

April 22, 1839.—By cash received of Isaac Perkins, State Attorney, Hartford County,	610 27
May 2.—By cash do Sulliman K. Wightman, do Middlesex do	244 29
May 2.—By cash do Loren P. Waldo, do Tolland do	90 43
May 7.—By cash do Ralph I. Ingersoll, do New Haven do	834 64
May 8.—By cash do Jirah Isham, do New London do	300 03
May 9.—By cash do D. H. Belden, do Fairfield do	428 25
Oct. 15.—By cash do David C. Sanford, do Litchfield, do	200 00
Dec. 24.—By cash do do do do do do	100 00
Feb 26, 1840.—By cash do do do do do do	150 00
	2,957 91
	29,032 93

From Duties and Licenses.

April 19, 1839.—By cash received of town of Wolcott, for licenses to retail wines, &c.	85
April 27.—By cash do do Hartford, do duties on sales at auction,	15 04
May 7.—By cash do do New Haven, do do do	10 35
March 17, 1840.—By cash do R. R. Hinman, Secretary, do do on petitions to General Assembly,	50 00
	76 24

From Clerks of City Courts and Escheats.

May 6, 1839.—By cash received of John Fiske, Clerk of City Court, Middletown,	4 45
July 31.—By cash do William Whit-Dec. 30 do do Hartford,	43 13
	47 58

From Dividends on Bank Stock.

May 1839.—By dividend on 7 shares Farmers & Mechanics Bank Stock, at 4 per cent.	28 00
June.—By do 1628 do Hartford do do at 3 1/2 do	5,698 00
July.—By do 293 do New Haven do do at 2 1/2 do	2,051 00
July.—By do 593 do Middletown do do at 3 1/2 do	2,033 15
Sept.—By do 1184 do Phoenix do do at 4 do	4,736 00
Nov.—By do 7 do Farmers & Mechanics do do at 3 1/2 do	24 50
Dec.—By do 1628 do Hartford do do at 3 1/2 do	5,698 00
Jan. 1840.—By do 293 do New Haven, do do at 3 1/2 do	2,051 00
Jan.—By do 593 do Middletown do do at 3 1/2 do	2,033 15
March.—By do 1184 do Phoenix do do at 3 1/2 do	4,144 00
	28,496 80

From Taxes.

June 6, 1839.—By gross amount State Tax from sundry towns, on list 1837, which remained unpaid,	705 39
Feb. 20, 1840.—By gross amount Tax, one cent on dollar, on \$2,515,914; the amount of list of 1838,	42,875 13
March 31.—By tax of 1/10 of one per cent on non-residents bank, insurance and Turnpike Stock,	2,831 35
	46,411 87
	\$104,859 60

March 31, 1840.—By balance in the

account, Civil List funds from old

account,	18,548 76
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Permanent Funds.

The permanent funds of the State on the 1st of April 1840, consist of bank stock, transferable and not transferable, or subscriptions to the capital of sundry banks, which may be withdrawn on giving six months notice, viz:—	
Bank Stock not Transferable.	
Hartford Bank 1484 shares, at \$100	148,400
Phoenix do 290 " " 100	29,000
New Haven do 274 " " 100	27,400
Middletown do 593 " " 100	59,300
Farmers & Mechanics do 7 do 100	700
	352,900

Bank Stock purchased and Transferable.

Hartford Bank, 144 shares at \$100	14,400
Phoenix do 294 " " 100	29,400
New Haven do 19 " " 100	3,900
	47,600
	\$399,500

Public Debt.

The public debt of the State, remaining unpaid on the 1st of April 1840, is as follows, viz:—

Registered Debt, consisting of

	Liquidated	Unliquidated
State Notes,	32 89	
Interest Certificates,	27 38	
State Bills, emitted before 1780,	45 87	
Interest on said Notes to 1805,	26 27	
State Bills emitted before 1780,		1,325 70
	\$132 41	

Unregistered Debt, consisting of

Imlay's Certificates,	414 62
Interest on do to 1805,	359 56
	906 59
	1,325 70

Balance due sundry persons for interest

on "Assumed Debt," Stock transferred,	86 58
Balance due sundry persons for interest and principal on stock transferred,	161 89

Memoir of Rev. Luther Rice.

BY JAMES B. TAYLOR.

EVER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having devolved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is hoped that extensive sales will furnish a considerable amount to aid in building up the Institution.

TERMS.—Sheep or Muslin, \$1 per copy—Calf binding, \$1 25—Extra calf, \$1 50.

Those who receive this paper are requested to make immediate and diligent efforts to obtain subscriptions. The result may be made known by letter addressed to Rev. Stephen Chapin, P. M., College Hill, D. C. Correspondents will please to state definitely the number of copies which may be desired, the kind of binding, and the manner in which they are to be forwarded.

June 5, 1840.

12.

More New Goods.

TWEEDY & BARROWS, are receiving from the New York Auctions, and Importers, a new supply of Fashionable and desirable Dry Goods, which they are now offering cheaper than ever. All we ask is, an examination of our Goods to insure the sale.

May 22.

10.

Prints! Prints!

CHEAP! CHEAP! CHEAP! TWEEDY & BARROWS are now selling prints from 4 to 34 cts. per yard, to which we would particularly invite the attention of those wishing to purchase. They are selling at 263 Main Street. They are uncommonly cheap. Call and see.

May 22.

10.

SHORTLY WILL BE PUBLISHED, BY SUBSCRIPTION,

A History of Baptism,

From both the Inspired and Uninspired Writings.

BY ISAAC TAYLOR HINTON.

NUMEROUS indeed are the Treatises which have issued from the Press on the subject of Baptism; and greatly has the cause of Truth been promoted by the successive efforts not only of its advocates but of its opponents. There still, however, exists a frequent and extensive demand for a work, which, without being too voluminous, expensive, or critical, for general reading, may supply every member of our churches, and every mind willing to know the truth, with a well authenticated and comprehensive view of all the facts relating to the subject of Baptism, which have existed not only during the times of the Apostles, but through the whole course of the history both of the true and apostate churches.

Such a volume the writer has long desired, and long expected to see from the pen of some able advocate of truth; and a similar desire existing in the minds of the brethren with whom it is his happiness more immediately to associate, they have seen fit, when assembled as the Baptist Convention of the State of Illinois, to adopt the following resolution:—"That this Convention request Elder ISAAC T. HINTON to write and publish a work on the History of Baptism."

Having, through the instrumentality of his brother in London, procured such works as are (in his opinion) and that of Dr. Munch, President of Stepney College) necessary for the full elucidation of the subject, he now ventures to prosecute the undertaking; relying on the kind co-operation of his brethren throughout the United States, to give efficiency to the effort, and on their prayers that it may promote the cause of truth and of God.

The author designs to avail himself (for his own satisfaction and that of the Denomination) of the kindness of the Professors both at NEWTON and HAMILTON, by submitting the manuscript to their inspection, enriching it from their suggestions, and from any works which the libraries of these Institutions may contain, which the author does not already possess.

The following analysis of the work will give some general idea of its plan:—

INTRODUCTION.—On the importance of a thorough historical investigation of controverted subjects.—CHAP. I. Meaning of the term. II. Testimony of the Evangelists. III. Testimony from the Acts. IV. Testimony from the Epistles. V. Passages relating to Circumcision; Jewish Proselyte Baptism, &c. VI. Church History.—The Mode. VII. Church History.—The Subject. VIII. Church History.—The Doctrines which preceded and introduced Infant Baptism; &c. IX. Church History.—Infant Communion; and the ceremonies which attended Infant Baptism in the early and middle Ages. X. Church History.—Infant Baptism of Modern Churches essentially different from that of the Fathers. XI. Philosophy of Baptism; or the moral tendency of Infant and Believer's Baptism compared.

It will be perceived that it is designed this volume shall contain not only ample proof that both immersion and faith are essential to Christian baptism, from the term itself, and from the testimony of the inspired writers; but a sufficiently copious selection of extracts from the writings of the Fathers, and other documents of ecclesiastical history, as shall satisfy the mind of every candid enquirer as to the causes which operated to introduce infant baptism, and subsequently sprinkling, into the churches; and a view of the doctrinal errors on which it was originally based. It is hoped such a work may contribute in some measure, at least, to the advancement of the kingdom of Christ in the world, for it is descriptive of that glorious era, that "knowledge shall be increased."

The work will be published in 12mo. not less than 300 pages; the paper and typographical execution, as well as size, will resemble "King's Memoir of Boardman." It will be printed at one of the first offices in New York or Boston. The price will be One Dollar, to be paid at the time of subscribing, to any authorized agent, who will be responsible to the subscriber for the delivery of the work. It is intended that the work shall go to press on the first day of July, and be ready for delivery by the first of August.

As many copies will be printed as shall have been subscribed and paid for to the author, or any agent appointed by him, by the tenth day of June next. Receipts entitling the person subscribing to a copy of the work will be given by all authorized agents.

The author will immediately send forms of receipts to those of his brethren in the ministry with whom he is directly or indirectly acquainted; and will feel obliged by receiving applications from others.

The Editors of all the Baptist Periodicals in the United States and Canada are requested to act as general agents in the States in which their Papers circulate; and to appoint Ministers and others as local agents. Forms of receipt will be sent to them, from which they may print as many as they may deem necessary for local agents.

Each local agent will receive Six copies for every Five Dollars; or Thirteen copies for every Ten Dollars.

BOOKS.

THE subscribers, successors of Canfield & Robins and Gordon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.

Calmeth's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.

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Dick's Theology.

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Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor.

Cottage Bibles.

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The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paraphrase Bible by Coit and Nourse.